apparent usefulness of them, according to those^ particular structures of their's, to be more satisfactory, than any- which can be brought from mere fortuitous mechanism, or the unguided motion of the seminal matter*

4. And as for the latter part of the disjunction, that every thing in nature should be done immediately by God himself; this, as, according to vulgar apprehension, it would render Divine Providence operose, solicitous, and distractions, and thereby make the belief of it to be entertained with .greater difficulty, and give advantage to Atheists; so, in the judgment of the writer ***De*** *Mundo,* it is not so decorous in respect of God neither, that he .should *wrovpyiiv airavra,* set his ownrhand, as it were, to every work, arid immediately do all the meanest and triflingest things himself drudgingly, without making use of any inferior and Ca subordinate instruments. Em^ *aatpvov*

riv avrov So/cetv Sep^ijv cruroupyav a?ravra, /ecu SiareXav a |3ovXoiro, /cat l^iara/ievov Sioi/cav, *TTO|V* juaXXov aTrpETrcc av. aj?¸Tft) *0t(p. l&tfJLVOTepov* 8e ical TrpeTrwSearc^ov TIJV Svva- *fiiv.avTQV,* ,Sia TOV *orvfjLTravrog KOGpov* 8trj/cov<rav, *ii^iov TG*

KIVELV KOI cr£X>?vi?v, &c. If it were not congruous in respect of the state and majesty of Xerxes, the great king of Persia, that he should condescend to do all the meanest offices himself; much less can this be thought decorous in respect of God. Butit seems far more august and becoming of the Divine Majesty, that a certain power and virtue, derived from him, and passing through the universe, should move the sun and moon, and be the immediate cause of those lower things done here upon earth.—

Moreover, it seems not so agreeable to reason